A TRUMPET sounded:

OR, The Great

MYSTERY

OF THE

Two Little Horns

UNFOLDED.

BEING AS

A Candle set up in the dark Lanthorn of *DANIEL*.

Consisting of two Parts.

The First of which

Was sent to the Lord Protector so called, *July* 29. 1654. though not published until now.

The Other,

A further Illustration, by way of Answer to a late Book of Mr. *William Aspinwal*'s, who hath endeavoured the proving of the late King to be the Little horn *Dan.* 7. which is indeed the man chiefly relating to the present Government.

Published by *John More*. (2)

Ezek. 3. 6.

If the watchman see the sword come, and bloweth not the trumpet, and the people be not warned: if the sword come and take away any person from among them, he is taken away in his iniquity; but his blood will I require at the watchmans hand.

Printed in the yeer 1654.

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DAN. 8. 9. DAN. 7. 8.

The Great MYSTERY OF THE Two Little Horns UNFOLDED.

OR,

A Candle set up in the Dark Lanthorn of *Dan.* 12. 4, 9.

As it was presented in a Letter to the Lord Protector *August* 2. 1654. a Copie whereof is as followeth.

HEarken, *O Great Man*, (*or you must be bowed down*) *to the voice of the Lord which he hath commanded me a Worm, me the least among the Saints, to declare unto thee, whereby* (*if by any means*) *thou mayst have thy poor distracted soul drawn forth earnestly to pray, if perhaps the Lord may spare thee, and have mercy upon thee, by chusing some other to act the bloody Tragedie of the* Little Horn, *Dan.* 8. 7. *for* Thou art he: *vid. inclosed.*

O man whom I mourn for, whom tears prevent my writing to, and have done now this four times, for your sake, (even in the writing whereof much of this short Epistle) with the extremity of such agonies as I have never known till now.

O thou Great One, consider, I beseech thee, what ends can be in me, but the discharge of my duty to the Eternal God, to the hazard of my life, for the preserving my soul in the fore-warning of you. Ezek. 33. 9. & 3. 19, 21.

Sir, my prayers, my agonies, my tears, have all been for your sake: O weigh my words, and be ye warned; then shall mine eyes behold a wonder. Amen.

Sir, I am { *A man of sorrows.* / *Mourning for Sion.* / *Waiting for King Jesus.* / *Rising up early.* / *Speaking late.*

Ready to quench the thirsty Little horn with the blood of my heart, if that would do it.

John More.

The Great Mystery, &c.

WHerein, first, consider, that *Dan.* chap. 2, 5, 7, 8, & 11. do all relate (some more, some less) to one main business: so that the comparing them the one with the other, as also with *Rev.* 13. will (with the assistance of God) unfold the Mystery, discover our times, & lead us to the understanding the whole Prophecie of *Daniel.*

For,

For, in chap. 2. 31, 32, 33. 34, 35. *Daniel* is speaking to the King of *Babylon*, where he is relating unto him his dream, which he also begins to interpret, vers. 37, 38. & to continue (with *Iohn*) thorow *Dan.* 5. 7, 8, 11. and *Rev.* 13. wherein they shew it signifieth the four great Kings or Monarchies of the world, & the events of them; and likewise a different Government after them.

Therein shewing, that the head of gold, *Dan.* 2. 32. signifieth the Babylonish Monarchy; and *Nebuchadnezzar* is he, vers. 37, 38. who as he is the first great King or Monarch, is also the first Beast, *Dan.* 7. 4. for the four Beasts are the four Kings or Monarchs, *Dan.* 7. 17. So that the first great King or Monarch, and the first Beast, and the head of Gold, and *Nebuchadnezzar*, and the King of *Babylon*, *Is all one.*

2. Shewing that the arms of Silver, *Dan.* 2. 32. as being that which was succeeding him, *Dan.* 2. 39. is that of the *Medes* and *Persians*, *Dan.* 5. 31. which also is the second Beast, *Dan.* 7. 5. as being the second king, *Dan.* 7. 17. And the same arms of Silver is also the first Beast, *Dan.* 8. 3. as being the King or Monarch of the *Medes* and *Persians*, *Dan.* 8. 20. So that the first Beast, *Dan.* 8. and the second Beast, *Dan.* 7. and the arms of Silver, *Dan.* 2. and the second King or Monarch, *Dan.* 7. 17. and the King or Monarch of the *Medes* and *Persians*, *Dan.* 5. and *Dan.* 8. *Are all one.*

3. Shewing that the belly and thighs of Brass, *Dan.* 2. 32. which as the third, *Dan.* 2. 39. was the *Grecian* King or Monarch, as succeeding the *Medes* and *Persians*, Dan. 8. 21, 22. and is the second Beast, or he-Goat with the notable horn, *Dan.* 8. 5. and the four notable horns, *Dan.* 8. 6. and the five kings, *Dan.* 8.

21,22. So that the Monarch ſucceeding the *Medes* and *Perſians*, Dan. 8. 21. and the belly and thighs of braſs, *Dan.* 2. 32. and the ſecond Beaſt, or he-Goat with the notable horn, *Dan.* 8 5. and the four notable horns, *Dan.* 8.6. and the five Kings, *Dan.* 8.21,22. and the third Monarchy, *Dan.* 2.39. and the *Grecian* Kings or Monarchs, *Are all one.*

4. Shewing that the legs of Iron, *Dan.* 2.33. as it is the fourth Kingdom or Monarchy, & as it is ſtrong as Iron, and breaketh in pieces, *Dan.* 2.40. (which is the fourth Beaſt, *Dan.* 7 7. ſince the four kings are four Beaſts, Dan. 7. 17.) and as it is the iron, battering, breaking Beaſt, Dan. 7.23. and the little horn, Dan. 8 9. as ſucceeding the he-Goat, and the four horns of the Grecian Monarchy, Dan. 8. 8,21,22,23,24. who was the taker away of the daily ſacrifice, Dan. 8.11. and the raiſer of Taxes, Dan. 11. 20,31. (as he was the taker away of the daily ſacrifice) is clear it is the Romane Monarchy, *Luke* 2.1,2. So that the legs of Iron, Dan. 2.33. and the fourth Beaſt, Dan. 7.7. and the little horn, Dan. 8.9. and the Monarchy ſucceeding the Grecian, Dan. 8. 23. and the taker away of the daily ſacrifice, Dan 8 11. and the raiſer of taxes, Dan. 11.20. & the Roman Monarchy, *Is all one.*

5. Shewing that the feet partly Iron and partly Clay, Dan. 2. 33. is another kinde of different Government, (*Dan.* 2.41,42,43.) which was to follow the Iron-legg'd taker away of the daily ſacrifice, or Romane Monarchy, (which was the little horn of Dan. 8. 9.) and is (as ſucceeding that) the little horn of Dan. 7.8. which is to be divers from the firſt, Dan. 7.24 which little horn of Dan. 7.8. not that of chap. 8,9.) or feet of Iron and Clay, Dan. 2.33. or other

kinde

kinde of Government, doth clearly appear to be the Governour and Government of *England* at this day; *England*'s now being the different Government, and different Governour, that hath since succeeded or followed that former little horn, Dan. 8. 9. or fourth Beast, Dan. 7. 7. or Romane Government or Monarchy, *which was all one*. So that the feet partly Iron and partly clay, Dan. 2. 33. and the different Government, Dan. 2. 41, 42, 43. and the Government that followeth the Romane Monarchy, or little horn of *Dan.* chap. 8. and the now-Government of *England*, and the little horn of Dan. *cap.* 7. and the Lord Protector so called, as supreme Head and Governour, (as in *Government*, Art. 1, 2.) *Is all one*.

Now the distinction of this Beast, (for so *John* calls him, *Rev.* 13. 11.) as diverse or different from the former, is worth the noting, inasmuch as he cries out, *No Monarchy*, and will by no means be called a King; nay, it were treason to proclaim him so: All which while, what is a King more then Supreme, or Chief Magistrate under God among men? 1 *Pet.* 2. 13. *Rom.* 13. 1, 2, 4. Now he'l be called thus, (*Government* Art. 1, 2.) yea, and be proclaimed so, without inserting *under God* at all, (but I remember it was, *Charles by the grace of God*, in words, *King of England, Scotland*, &c. wherein he did acknowledge his Supremacie to be under God) as if his very name were onely to fulfil the Scriptures in this particular, *Dan.* 7. 24. as also in many other things which I shall not mention, they being well known almost to all men, even beyond the territories of his own Dominions.

But further, (O most sad!) as there must in many things be and is an unlikenes; so must there in many things be a likeness: for, he must exercise all the power of the first Beast, make war against the Saints, and prevail against them; *speak great words against the most High*, and *wear out the Saints of the most High*, Dan. 7. 21, 25. and many other such particulars.

But

But this must be but for *a time, and times, and a half*, (BLESSED BE THE LORD:) for then *the Ancient of days shall come, and judgement shall be given to the Saints of the most High; and the Saints shall possess the kingdom:* for then *shall they take away his dominion, to consume and to destroy it to the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the most High.* Dan.7.22,24,26,27,&c. *Even so, AMEN.*

Now for a word (since before mentioned) to *Rev.* 13. where, in vers.1. *John* seeth a Beast having seven heads and ten horns: which *Rev.*13. is all the substance of *Dan.*8. much illustrated or enlarged in some of the particulars; *Daniel* not there particularizing the ten horns, and little horn proceeding from them, as *Dan.*7. onely wraps up all in that little horn which proceeded from the four horns, *Dan.*8.8,9. with, *The vision of the evening and morning is true.*

Wherefore *John* takes up the same matter, and handles it more fully, *Rev.*13. as *Daniel* had done, Chap.7. discovering those other things to be wrapt up in it, though not particularized; and therefore taketh occasion to mention the ten horns (according to *Dan.*7.7.) in *Rev.*13.1. For the clearing of which, consider, as *Daniel* (the Babylonish Monarchy being ended, *Dan.*5.31.) begins, Chap.8. at the *Medes* and *Persians*: so doth *John* in his 13 Chap. for his seven heads, it answering directly thereunto: As for instance,

1. The Ram, *Dan.* 8. 3. which was the *Mede* and *Persian*, vers.28. was one head.

2. The great horn of the he-Goat, *Dan.* 8. 5. which was the first of the *Grecian*, vers.21. is the second.

3. The four notable horns, *Dan.*8.8. being the other four heads of the *Grecian* Monarchy, *Dan.*8.22. makes six.

4. The little horn which comes out of them, *Dan.* 8.9. which was to be a fierce king, *Dan.* 8.22. and a wonderful, battering, breaking, and destroying king, *Dan.*8.24. which was the *Romane* Monarchy, *Dan.*2.40. and 7.23. makes the seventh: which are the seven heads, *Rev.*13.1.

Now

Now as to the ten horns, this seventh head being the fourth Beast, or *Romane* Monarchy, as you see, the ten horns do properly belong unto it, *Dan.*7.7. though *Dan.*chap.8. doth not particularize them, as in his 7, and *John* in his 13.

Among or after which ten horns, there is another little horn, *Dan.*7.8. or Beast, *Rev.*13.11. or kinde of Government diverse from the former, *Dan.*7.24.) to arise; though *Dan.* chap.8. doth not particularize. Which little horn, as he is to *make war against the Saints*, Dan.7.21. so he is also to *exercise all the power of the first Beast* (and that considered as *John* hath considered him, in the whole race of the whole Monarchies, from the *Babylonish*) against them, *Rev.*13.1,12.

Now the Governour and Government of *England*, &c. being this little horn, (by having succeeded as aforesaid, and in many particulars being divers from the *Romane*, Dan.7.7,23, 24.) what can the faithful godly souls of *England*, or any other part (where this more stout Beast then his fellows must come, *Dan.*7.20.) expect, but wounds and wo; but anguish, tribulation, and astonishment; but sighing, sobbing, weeping, wailing, crying, imprisoning, hanging, murthering? *&c.* which being already begun amongst us, will the sooner be finished, since at the time appointed refreshing shall come: which, O sad spirits, so much already daunted, and souls dejected, open but your faithful eyes, you shall discover neerer then you think for.

Barnelms, July 29. 1654. *Test.* JOHN MORE.

POSTSCRIPT.

A Hand-writing interpreted.

Here is wisdom: let him that hath understanding count the number of the Beast, for it is the number of a man; and his number is six hundred sixty and six. DCLXVI. Rev.13.18.

IN which we may observe *wisdom* and *understanding* both mentioned. The

The wiſdom mentioned lying in the thing it ſelf, and is no other but the wiſdom of God ſpoken by man in the Spirit of God, *Rev.*1.10. *Rev.*4.2. 2 *Pet.*1.21. *Eph.*3.5. 1 *Cor.*2.7. 2 *Cor.*1.12, &c.

Secondly, the underſtanding there mentioned being no other but the gift of the Spirit of the ſame God, 1 *Cor.*12.8. *Joh.*14.16,17,26. 1 *Cor.*2.11,14. So that as unto *John* by this Spirit was given the word of wiſdom, ſhall unto ſome other be given the knowledge or underſtanding of that wiſdom, by the ſame Spirit: for, ſaith *Paul*, *To one is given by the Spirit the word of wiſdom, and to another the word of knowledge* (or underſtanding) *by the ſame Spirit*, 1 Cor.12.8. All which is done, *comparing ſpiritual things with ſpiritual*, 1 Cor. 2.13.

The ſpiritual things therefore I ſhall ſo compare, in the unfolding of this Myſtery, is the nature or title of a King, in his ſeveral appellations.

1. As he is called *Rex*, which in Engliſh is *King*, 1 Sam. 10.19.
2. As he is called a *Captain* over a people or nation, 1 *Sam.* 10.1.
3. As he is called the *Head* of them, 1 *Sam.*15.17.
4. As he is called *Chief Governour*, 1 Chron.29.22.
5. As he is called *Supreme*, 1 Pet.2.13.

So that *Rex*, *Chief*, *Captain*, *Supreme*, *Head* and *Governour* over a Nation, *Is all one.*

Wherefore the Lord Protector being made Supreme, (*Gov.* Art.2.) he as properly beareth any of the Titles aforeſaid.

So that ſhould we attribute the term of *Rex* as ſupreme, 1 *Pet.*2.13. with the title of *Oliver* which he retaineth, and *Lord Protector* which was given him, (*Gov.* Art.1.) it would (ſetting down all the ſeveral numeral letters of that his name) make the juſt number of the beaſt, DCLXVI.

John More.

If it be objected, *There are two L's, and but one mentioned*; I anſwer:
1. *They are no ſeveral, but the ſame letter.*
2. *They are never both ſet down, in the kinde of numbering.*

FINIS.

The ſecond ſounding of the Little horn.

OR,

A further proſecution of the great Myſtery OF THE

Two Little Horns:

(By way of Anſwer to a late book of Mr. *William Aſpinwal's*, intituled, *An explication & application of the 7 ch. of* Dan.)

Proving, that *Charles Stuart* could not be the Little horn; and that the party intended by it, is *OLIVER* Lord Protector ſo called.

If the watchman ſee the ſword come, and blow not the trumpet, and the people be not warned; if the ſword come, and take any perſon from among them, he is taken in his iniquity: but his blood will I require at the watchmans hand. Ezek. 33. 6.

SIR,

SInce my deſigne in this contradicting you is onely for conſcience ſake, to blow the trumpet to the world, and free my ſelf from blood, in giving warning of that ſad deſtruction which is coming, as the fore-runner of *Sion's* deliverance, *Dan.* 12. 1. I ſhall not dare to jar, where we in truth may make a harmony: wherefore I ſhall according to my duty (1 *Cor.* 1. 10.) firſt *ſpeak the ſame thing*, wiſhing I could do

 the

the like in all the reſt. For certainly, I ſpeak the truth in Chriſt, I lye not, my conſcience alſo bearing me witneſs, that I have great heavineſs and continual ſorrow in my heart, that there ſhould be occaſion for me to diſſent from you. Wherefore I ſhall impart my thoughts with all the love and tenderneſs, both toward you, or whomſoever may be concerned in them, that it is poſſible for my poor lamenting ſoul, in the approaching blackneſs of *Sion*'s calamity, to attain unto.

You may therefore take notice, that my intentions are not in the leaſt kinde to reflect upon the proceedings of the State againſt the King, nor to occaſion any to ſuſpect the warrantableneſs of thoſe their actions, as in p. 30. of your book; nor am I in the leaſt related to the late King's intereſt, neither engage I in his Cauſe, p. 38.

Only deſire to awaken the ſinner, and (as I judge in charity you have done before me in that your book) to proſecute the now-contemned and deſpiſed Cauſe of cry'd-down *Jeſus* (even to the death) which thing guides me (and I doubt not but will you) to a contrary judgement in reference to the little horn. For,

1. Conſidering (as you ſay) that all thoſe powers that bear the ſtamp of Prerogative Royal (as at this day) muſt be utterly demoliſhed, p. 6. I cannot but give warning, in the bitterneſs of my ſoul, unto all thoſe high ſpirits that ſo inconſiderately have aſſumed them.

2. Conſidering (as you ſay) it is Chriſts prerogative, and his onely, to be his peoples Law-giver, p. 7. I cannot hold my tongue, whilſt men preſume, in theſe days of light, to rob him of that honour, *Jam.* 4. 12.

3. Conſidering (as you ſay) that he will then no longer ſee the oppreſſion of his people, but will come ſpeedily to their relief, and give his power to his Saints; ſo that they may in a lawful way, and upon lawful grounds, take up the exerciſe of that power againſt their oppoſing Prince, (notwithſtanding the Legiſlative power he referreth to himſelf, p. 14.) Wo be to me, if I blow not the Trumpet, to give notice thereof to him that hath now gotten that power in his hand.

4. Con-

4. Conſidering (as you ſay) there is no other Rule of righteouſneſs (or form of Government) but his Word and Will, he giving the Laws, and man executing of them his his Laws, which are abſolute, and without all exception, and for Saints onely to adminiſter, which make Gods Word the main in all their counſels; which you call the fifth Monarchy, p. 19. (ſo much deſpiſed and contemned at this day:) Conſidering, I ſay, all theſe things, I judge it our duties to teach and admoniſh one another, *Heb.*3.13. *Col.*3.16. (*and ſo much the more, as we ſee the day approaching*, Heb.10.25.) and to lift up our voices like trumpets, to tell *England* of their ſins, and their Law-givers of their tranſgreſſions.

5. Conſidering your Arguments whereby you maintain the ſafeneſs of this Law of God, pag.19,20. and the which I would fain ſee what Lawyer in *England*, *Scotland*, *Ireland*, or elſewhere, is able to contradict. And conſidering whether (as you ſay) the want thereof hath not been the ruine of all the States and Governments in the four Monarchies hitherto: And whether it will not as ſurely be of this; I doubt not but we ſhall ceaſe to ſtrive, and rather finde out one another to joyn hand in hand in this glorious (though deſpiſed) Cauſe and intereſt of Jeſus Chriſt: in which that we may be one, not in part, but in whole, let us in love weigh and conſider, without haſte or prejudice,

1. Whether the buſineſs of *Charles*, which you ſay was the firſt deadly wound to Monarchy, Prerogative Royal, (or Legiſlativeſhip) was not to be healed.

2. Whether after the wound, the Image of that Beaſt were not to be made.

3. Whether at this day the wound be not healed, and the Image ſet up. Which if it be, let us not ask, *What ſhall we cry?* our work is before us.

4. Whether the Little horn be not now upon his feet, and that the Lord Protector ſo called is not he. Which if he be alſo, to ſet our face againſt his face, *Ezek.*3.8. and tell him ſo.

In the examining of which, I judge it requiſite firſt to diſtinguiſh this Little horn from the ten, and to prove him another

ther, as well in number as form; contra. p.3,13,15. of your book: which I shall prosecute with the ten following Arguments.

1. In that *Daniel* saw ten horns upon the head of the Beast, before that little horn, *Dan.*7.7. that is therefore another.

2. Because *Daniel* saw not the springing up of the ten, which he did of that, *Dan.*7.8. therefore another.

3. Inasmuch as the holy Ghost calls it so, *Dan.*7.8. therefore, *&c.*

4. It came up amongst them, *viz.* the ten: so that there were ten before this came up, *Dan.*7.8. therefore, *&c.*

5. The priority you seem to hint at, relating indeed (as you say) to *Charles*, or the three kingdoms which were to be pluck'd up (before him, *Dan.*7.8.) *viz.* the Little horn; not to him, he arising after them, *Dan.*7.24. If that by priority be understood (which, as you see, agrees with Scripture) their being pluckt up by the roots, before the Little horn becomes the horn (or takes the Legislative power) of those kingdoms, it cannot be *Charles*, but another, and that in number as well as form.

Quer. But you may say, *How was it among them, and yet after them? (and how was it a horn, before it had the Legislative power?) This is contradiction.*

Answ. First, no more contradiction then the holy Ghost (which speaketh no contradiction) hath spoken, *Dan.*7.8,24.

Secondly, it is no contradiction, if you consider when he is called the Little horn, (since it was then, that it was among them:) for it did not always remain a little horn, though it was the same horn: therefore must he be considered two ways:

First, as a Little horn, *viz.* King*, Captain, Head, or chief Governour (which is all one, 1 *Sam.*10.1,19. and 15.17. 1 *Chron.*29.22. (of an Army: in which estate he rises among them, and subdues, and pulls up three by the roots.

* *The etymologie of the ancient Saxon word* Cu-ning, (*now in English*, King) *is as much as to say* One especially valiant. *Vide Hist.* Verst.

Se-

Secondly, not as a little horn, but as equal with any of the rest, when he is made the horn (King, Captain, Supreme Head or Governour, which is all one) of the three Nations subdued and pluck'd up: and this he is to be after the former; at which time he is not called a *Little horn*, but the phrase being *ten*, and *another*, Dan.7.24. So that thus considered, it is no strange thing for him to arise among them, and also after them.

That for a Little horn to enlarge its commanding power, is to be greater, see the Little horn that was *exceeding great*, *Dan.*8.9. which I have prov'd the Romane Monarchy, in my former Treatise of the two Little horns; which indeed had its birth something like this, 1 *Mach.*1. and therefore with this (all being wrapt up in one, as that great mystery sheweth) is fitly termed *The evening and the morning*, Dan.8.26.

6. You say *Charles* (in whom the three Kings were pluck'd up) was the first that God brought to judgement by dismembring, or beheading, (or a wound by a sword) p. 56. which wound being again to be healed, as I shall after prove, and the wound of the Little horn is not, *Dan.*7.26,27. it is not *Charles*, but another in number as well as form.

7. You say, At that time (*viz.* the time of judging the Little horn) the Legislative power shall be onely in the hand of Christ himself, p.14. But it is not so now, unless the Lord Protector so called be he, and *Whitehal* his throne; which they are not, seeing the Legislative power is in his hand: *Gov.* Art.1. therefore, *&c.*

8. As you say, *Charles* had a designe against the Saints of God, and would have destroyed them, p.28,29. But the Little horn, in his having a designe against them, is not said onely to *will* their destruction, but to *prevail against them*, Dan.7. 21,25. which, blessed be the Lord, *Charles* did not: therefore, *&c.*

9. Considering he that subdues the three Kings is the Little horn, and, as it is well observed, (*Dan.*7.17,23. holding forth as much) that מלכין is to be indifferently understood for *Kings* or *Kingdoms*, the word as you say including both,

p.15.

p.15. we ſhould, in taking *Charles* to be the ſubduer of the three kingdoms, make him to be the ſubduer of himſelf; which he was not, but another: therefore, *&c.*

10. You ſay, (and expected had been done) The emblems, or (if you will) the figures and repreſentations of the Kingly prerogative of the Little horn, ſhall from thence begin to be utterly deſtroyed. But if there be now a new Image of the ſame, as *Rev.*13.14. you will I hope ſhake hands, and ſay with me, (like Chriſt our Captain) not fearing men, *This day is the Scripture fulfilled in our ears*, Luk.4.21. Minding the Lord Protector to called, once again, as you have done in your Epiſtle Dedicatory of your book, of (as you ſay) his own words, *viz. Theſe are the times of accompliſhment of prophecies*; and that the Little horn was not *Charles*, but another both in number and form.

Having thus diſtinguiſh'd the Little horn, *Dan.*7.8. let us fall upon my firſt-propoſed four Conſiderations, and firſt examine whether or no the buſineſs of *Charles*, which as you ſay was the firſt deadly wound to Monarchy, Prerogative Royal, or Legiſlativeſhip, was not to be healed: which I conceive it was, for theſe five following Reaſons.

1. Becauſe another muſt follow it, *Dan.*7.24. *Rev.*13.11.

2. Becauſe he muſt, as the former, be an oppoſer of the Saints, *Dan.*7.20.

3. Becauſe he muſt be ſtouter then his fellows, *Dan.*7.20.

4. Becauſe he muſt exerciſe all the power of the former, *Rev.*13.12.

5. Becauſe the Scripture doth in plain terms affirm it, *Rev.* 13.3,12. therefore that deadly wound to Monarchy, Prerogative Royal, or Legiſlativeſhip, was to be healed.

Secondly, let us examine whether or no, after the wound, the Image of that Beaſt was not to be made: which I alſo conceive it was, for theſe three following Reaſons.

1. Becauſe he that hath ſo formerly wounded that Monarchy, may be aſhamed to ſet up the very ſame; nevertheleſs, ſince he is to be, as afore-mentioned, he muſt be like it, yet diverſe from it, *Dan.*7.24. which is *the image of*.

2. Be-

2. Because as many as will not worship the Image, shall be killed, *Rev.*13.15.

3. Because *John* (*Rev.*13.14.) doth positively affirm it.

Thirdly, let us examine if the wound be not healed: which I conceive it is, for these four following Reasons.

1. Because that which our great boast stood in the removal of, p.17,18. *viz.* the taking away of all Sultanship, form or figure of Prerogative Royal, or Legislativeship, which you say is the Soveraign power, p.14. and onely to be in the hand of Christ, is at this day assumed by men.

2. Because it is also established and confirmed, and that upon one man.

3. Because he hath both received it, and owned it. *Vide Govern.* and *Oath* thereunto annexed.

4. Because it is esteemed mans treason, albeit Gods truth, to gainsay it; as the following Considerations will clearly prove it.

Fourthly, whether or no the Little horn be not at this day upon his feet: which I also conceive he is, for these eight following Reasons.

1. Because there is now a different Government; when you, and I, and a cloud of witnesses (among the rest, the Army and now-Lord Protector so called, in Declaration to *Scotland*, p.38.) according to the sense and scope of Scripture do conclude, that *Charles* (in whom the three Kings or Kingdoms were plucked up) was of the ten horns.

2. Because he that was next to follow, was to be he, *Dan.* 7.24.

3. Because a Little horn, (*viz.* the Head, Chief Captain, or Governour of a company of men, not a whole Nation, much less three) did pluck them up.

4. Because that Little horn doth now succeed in the Legislativeship or Power: which though men call Treason, I must, in the name of the Lord Jesus, who is *King of kings, and Lord of lords*, (my Master) bear testimony against, (because 'tis sin) which shall be barely in the words of the text, *Isai.*33.22. *The LORD is my law-giver.* And as there

is

is but one, (I own no other) *James* 4.12.

5. Because he is more stout then the former, *Dan.*7.20.

6. Because he is an opposer of the Sains, (witness *Feake, Rogers*, &c.) *Dan.*7.20.

7. Because but an Image of *Charles* is at this day set up: for every one to his face dares say he is no King; which I am sure he is more like, then any Image that ever I saw before him. *Rev.*13.14.

8. Because it is accounted treason to oppose this Image, *Rev.*13.15.

For which Reasons,

I conceive you were mistaken, (and that you your self will see it) in judging *Charles* to be the Little horn, *Dan.*7. and that *Oliver* Lord Protector, so called, is he in whom whatsoever the Scripture makes mention of concerning the Little horn, shall be accomplished. In the mean time, let the foregoing Characters of him satisfie for the first eight months of his Legislativeship.

But *wo, wo, wo*; the worst followeth.

Wherefore hear the sound of the Trumpet, O ye people: *As is the morning, so is the evening* of *Dan.*8.26. For *the time is come*, (again) *that judgement must begin at the house of God*: (by *such a day of trouble, as never was since there was a nation*, *Dan.*12.1. wherein *two parts must be cut off, and the third part go thorow the fire*, Zech.13.8,9.) *But if it first begin at us, what shall be the end of them that obey not* the Commandments of God? *and if the righteous scarcely be saved, where shall the ungodly and sinners appear?* 1 Pet.4.17,18. For *the day hastens after, that burns like an oven: and the wicked shall be burnt up; there shall not of them all be left one* (sprig or) *branch*, Mal.4.6. But then shall that *third part*, that hath endured the fire, in the zeal of God, trample down the wicked (and the great insulting Kings, Nobles, and Potentates of the earth) like ashes under their feet, *binding them in iron chains, and fetters*, Psal. 149.8. Wherefore, though the time be at hand, that *the powers of the heavens shall be shaken, and mens hearts shall fail*

hem for fear, and for looking after those great things that are coming upon the earth, Luke 21.26. and that you must expect, O ye Saints of the most High, to go thorow this *fiery tryal*; yet *fear not, neither be afraid*, Isai.44.8. Ezek.3.8,9. Joh.14.17. For *the fearful shall have their portion in the lake that burns with brimstone*, Rev.21.8. Therefore be ye valiant and couragious; and *though bonds and afflictions wait for you*, yet *let no such thing trouble you*, Acts 20.23, 24. but whilst you *suffer according to the will of God, commit the keeping of your souls to him in well-doing*, 1 Pet.4.19. setting your faces against their faces; bearing testimony to *the truth as it is in Jesus; not loving your lives unto the death:* So shall you *fight the good fight, keep the faith*, and *finish your course with joy*, and *receive a crown of life and glory, which God the righteous Judge shall give unto you.* 2 Tim.4.7. Acts 20.24.

But *as many as worship the beast and his image, shall drink of the wine of the wrath of God, which is powred out without mixture into the cup of his indignation: and they shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb.* Rev.14.9,10.

He that testifieth these things, saith, Surely I come quickly. Even so, come Lord Jesus, Rev.22.20. for *it is time*, Psal.119. 126. *Englands* present Rulers having *made void*, and of none effect, *thy Law*, thy Word, *through their traditions*, (Mark 7. 11,12,13.) in *Govern.* Art. 3. where it is said, *The Lord Protector* (so called) *shall have power to pardon all things but murther and treason*; though thy Law, O God, appointeth death in other cases, as in *Exod.*21,15,16,17,&c.

Aug. 14. 1654. *Barnelms.*

Test. JOHN MORE.

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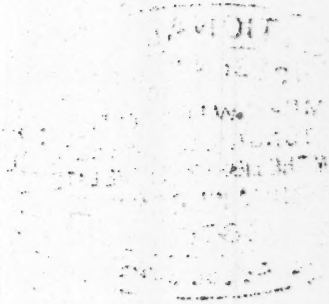
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